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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him, for this is he" (I. SAMUEL 16: 12).

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THE MILLENNIAL STAR.

XIV.

ELDER JOHN HENRY SMITH entered upon his second European mission as its president and editor of the *Star* November 25th, 1882. The announcement of the release and departure of his predecessor, and of his assumption of the office, was made by Bishop Orson F. Whitney in the issue of November 27th, and what might be considered President Smith's editorial salutatory was issued as an "Epistle" in the issue of January 8th, 1883. Bishop Whitney continued as assistant editor until March 12th, when his release and assignment to preside in the London conference was published, and the appointment of Elder George C. Lambert to succeed him on the *Star*. The appointment of Elder Benjamin Bennett to the business department was made at the same time. During the closing numbers of volume forty-four, and the early part of forty-five, year 1883, the continued series of extracts from the journal of President Heber C. Kimball occupied the leading space, and another continued series, reprinted from the *Contributor*, was "The Echo Canyon War," by Junius F. Wells. It is noticed that the following well-known elders were laboring in the British mission: Ben E. Rich, William H. King, Joseph A. West, David McKay, E. H. Nye, all of whom contributed to the correspondence department generously. Elder King mentions the interesting fact that the outdoor meetings held in the Nottingham conference during the summer of 1882, were always attended by from two hundred to one thousand persons, and were held nearly every night in the week, and that the branch choirs turned out to supply the singing.

The editorial for November 12th records the death "of one of Israel's greatest and best known men," Edward Hunter, presiding bishop of the Church, which occurred October 16th, 1883, and we

notice that the heavy inverted rules used in previous death notices of our leaders was omitted, as was also the case in chronicling the death, which occurred November 17th, 1883, of Apostle Charles C. Rich, in the December 10th issue.

In the last number of volume forty-five, December 31, 1883, Elder George C. Lambert employs the editorial space in a brief history of the *Star*, recording the names and period of service of the successive editors and some of their assistants, and the places of publication. It is a pleasure to acknowledge valuable aid, in preparing the present article, derived from this source.

The anti-Mormon legislation and the beginning of prosecutions of leading members of the Church was undertaken about this time, and created a great deal of newspaper comment in America and Europe; and the columns of the *Star* were liberally supplied with quotations of such matter. Among others, in the March 31st, 1884, issue, is "Another Solution," Joaquin Miller's plan for solving the Mormon problem. In it is claimed, by the eminent author, "The poet of the Sierras," a superior knowledge of and friendliness for the Mormon people, whom, however, he describes as "very poor, ignorant, and misled." He recommends the United States government "to set a school house on every hill in Utah, plant a university in every valley, and educate these honest people. * * * Throw in a hundred million dollars, if necessary, to educate these honest, well-meaning, poor, but misled people. They have earned it, let them have it. They are poor, very poor; pay them for their children's time, and educate them." Well that was a proposed "solution of the Mormon problem" in 1884. The United States did not, however, furnish the money to educate the children, but spent an abundance in persecuting their parents. The schools were, nevertheless, built, and the universities were established, and a hundred millions and more have been expended. The money has been supplied by the "poor, deluded people" themselves, and their school system is to-day leading, in its perfection and efficiency, the whole country. Education is indeed helping to solve the Mormon problem, but not in the overthrow of the Church, as its enemies, or even its well-meaning, though uninformed friends expected. The Mormons are not, and never were, afraid of education.

In the September, 1884, issues, the particulars of the martyrdom of Elders Gibbs and Berry, missionaries in Tennessee, by mobocrats, are published. December 1st, 1884, Elder Lambert bids "adieu" to the saints and departs for home, being succeeded on the *Star* by Elder George Osmond.

On New Year's eve, midnight, President Daniel H. Wells arrived, but did not succeed President Smith until January 24th, 1885. The latter had been upon the continent, and returning, issued his valedictory January 26th. In it he says:

For the past twenty-six months I have labored to the best of my ability

to spread the gospel seed far and wide. I found, on my arrival here, a very efficient corps of elders, and good, earnest men have been added to the list from time to time, If good has been done, and many people warned and a few gathered into the fold,"I freely give the Lord and the elders and saints all the credit.

In the following issue President Wells, in addressing the saints of the European mission says:

Putting my trust in Him who, hitherto, has never failed me in time of need, and with an undying faith in His goodness, I purpose to go forth in the strength of His name, with such ability and wisdom as He shall give me, in the promulgation of the principles of the gospel which He has revealed, the gathering of His scattered Israel, the furtherance of His purposes in these last days, and the building up of His great and glorious kingdom upon the earth. I call upon all the elders and saints now in these lands to come up to the help of the Lord against the mighty, for He has given us the privilege to be co-workers with Him in this great work, and we should be submissive to his will, and work in accordance with His laws. It is a conflict of truth and righteousness against iniquity and error, against the thraldom of sin and oppression which has so long enchained the world in bondage. Our work is to seek out the honest in heart and rescue them from the contaminations of the wicked and ungodly, and warn the world of judgments to come, yea, even that "the hour of His judgment is come." and is now abroad in the earth.

I desire to express my gratitude to President John Henry Smith for the aid he has given me during the short time we have been together, and I am much pleased with the satisfactory condition in which I find the affairs of the mission at this present time. It is my most earnest wish that I may be able to win a share of that confidence and love of the saints in these lands which were so well earned and eminently enjoyed by my esteemed brother whom I am called upon to succeed.

The statistical report for the year 1884 shows in Great Britain 13 conferences, 4,173 members, 537 baptized, and 804 emigrated; in the Scandinavian mission, presided over by Elder Anthon H. Lund, 8 conferences, 4,497 members, 767 baptized, 808 emigrated; in the Swiss and German mission, Frederick Schoenfeld president, there were 7 conferences, 999 members, 266 baptized, and 185 emigrated.

An account is given in the March 9th, 1885, issue of the arrival of Sister Louisa F. Wells and Elder Melvin D. Wells, wife and son of President Daniel H. Wells, after a most frightful voyage in the *City of Chester*, which steamship became disabled by repeated storms at sea, lost her rudder and was tossed about at the mercy of the waves for five days, when she was rescued and towed into Queenstown harbor, by a tugboat; her passengers were transferred to the *City of Berlin*, and landed in Liverpool, February 28th, being sixteen days and twelve hours at sea. A letter from Elder John Henry Smith by this ship from New York relates almost the counterpart of the above experience occurring on the

Alaska, by which vessel he sailed for New York, January 24th, not arriving until February 10th, over sixteen days on the fastest ocean liner of the day. She lost her rudder and was helpless for five days. Elder Smith says in his letter: "I have always wanted to see a storm at sea. I am satisfied, and have no anxiety to see another." Notice is given in the March 16th number, of the arrival of Elder Charles W. Penrose and his appointment to preside in the London conference, assist editorially on the *Star*, and to otherwise labor in the mission as directed by the president—the appointment of Elder George Osmond to continue on the *Star*, and to travel in the mission under the direction of the presidency is also made. Elder C. J. Arthur, chief clerk in the Liverpool office was released, and started home October 24th, 1885. Sister Wells, whose health was not good, accompanied by her son, Melvin D., also sailed on that date. (She died June 19th, 1886). The company of emigrants going was under the presidency of Elder A. H. Lund, released from the Scandinavian mission, which the editorial of the same date describes as in a most thriving and prosperous condition. Elder Penrose was now released, and Elder Albert Jones appointed to succeed him—as President of the London conference. Elder Robert S. Campbell, who arrived October 17th, was assigned to the chief clerkship. Among the frequent and interesting contributors of the *Star* during this period, was Elder Robert W. Sloan, laboring in the Irish and Scottish conferences. John H. Kelson was an entertaining correspondent from the mission field, and a number of highly interesting letters were published from Elder J. M. Tanner, describing his travels in Syria and the Holy Land. He was accompanied by F. M. Lyman, Junr. The news from Utah related largely to the prosecution of elders under the new anti-Mormon laws.

On November 30, 1886, the arrival of Elder George Teasdale was announced, "having been appointed by the First Presidency to act in conjunction with, assist and succeed us, on our departure, in the Presidency of the European mission." Elder George Osmond was released, and from the beginning of the 49th volume, January 1887, Elder B. H. Roberts became the editorial writer of the *Star*.

President Wells issued his "Farewell" in the issue for February 21st, 1887, in which he says: "We do not know that the work accomplished during our presidency of the past two years would be accounted as a very brilliant success. Surely not so far as additions to the Church is concerned, but as Jesus said 'there is joy in heaven over one sinner that repenteth,' and many have been brought to the knowledge of the truth and have accepted it, some of whom have gathered to Zion, we may after all congratulate the elders on the labor that has been accomplished. * * * We have the satisfaction of knowing that our labors have received the approval of our brethren of the Priesthood in Zion, and

we hope and believe that they are approved of our Father in heaven." He expressed his appreciation of the painstaking efforts of Elder George Osmond, ascribing to him whatever credit was due for editing the *Star*, and to Elder R. S. Campbell for his services in the office. He also expressed his enjoyment of the society and companionship of Elder Penrose, in their travels together over the whole mission; a sentiment that was cordially reciprocated, as the writer has again learned from a recent letter received from President Penrose, alluding in terms of joy and satisfaction to this period and association.

President Wells closed his farewell with the following testimony and soon after took his departure for America, not arriving, however, in Salt Lake City until the morning of July 29, 1887.

> And now to all mankind to whom these words shall come, we testify in the name of Jesus Christ that the Gospel of the Son of God has been restored to the earth in these days through the ministration of an angel to the Prophet Joseph Smith. And that this Gospel is the power of God unto salvation to all those who will believe and obey it. We testify that the judgments of God are about to be poured out upon this generation for their wickedness, for God has decreed in heaven, His dwelling place, that sin and iniquity shall be rebuked, and that righteousness shall prevail on the face of the earth, and calls upon men to repent of their sins and flee unto Zion, that they may escape the calamities which will overtake the ungodly. With this testimony and warning to the people of these lands we bid them farewell, knowing that when we shall stand before the judgment seat of Christ, our garments will not be spotted with their blood.

President Teasdale refers in his salutatory, February 28th, to the fact that the *Star* has been printed at this office, 42 Islington, Liverpool, since April 27, 1861, and under the able management of Mr. W. L. Davies, the foreman of the printing office for over a quarter of a century. He says: "The *Millennial Star* has been a wonderful record of instruction, testimony and history. It has been a bright harbinger to the pure in heart and to the repentant sinner, and has marked out the strait and narrow way that leads to endless lives by which we return to the presence of God."

Elder Duncan M. McAllister was called to labor in the business office June 20th, 1887, succeeding Elder Campbell as chief clerk. The latter was released November 26th, to return home, after having spent three months traveling among the conferences, in which he accompanied President Teasdale upon an extended visit to the Continental conferences. Interesting contributors to the *Star* during this period were Thomas Y. Stanford, J. J. Chandler, and Charles J. Thomas, and we notice mission correspondence from H. E. Bowring, Joseph S. Wells, Selden I. Clawson, Henry Ballard, M. B. Shipp and others. Minutes of the Constitutional Convention to frame a State constitution for Utah, which convened in Salt Lake City, June 30, 1887, were published.

The death of President John Taylor, which occurred July 27,

1887, was announced in a mourning issue of the *Star*, August 8th, with particulars of his life, death and funeral in the following numbers from August 29th. The notice and editorial comment on the death of David Whitmer, one of the Three Witnesses to the Book of Mormon, which occurred at Richmond, Missouri, January 25th, appears in the issue for February 20, 1888. In the number for June 4, the death of Apostle Erastus Snow is mentioned, with biographical sketches and particulars of his funeral in a later issue. The death, June 24th, of Judge Elias Smith, is published. August 6, 1888, and in the number for October 1, the death of President Horace S. Eldredge is announced, having occurred September 6th.

Elder B. H. Roberts' "New Witness for God" occupied the editorial space of ten consecutive numbers in volume 59, and he concluded his editorial labors with a series of three papers on "Repentance," October 15, 1888. Elder Thomas W. Brockbank, arriving on November 16th, was assigned to the editorial department of the *Star*. John E. Clark had been called to assist in the business department June 18, and continued until January, 1889, when he was assigned to the Irish conference. Notice of the arrival of Elder J. M. Sjödahl, and his appointment to the Turkish mission, is given in the issue November 28th, 1888, and of his return and assignment to the Swiss and German mission is published February 10, 1890. The release from the chief clerkship and return to Zion of Elder D. M. McAllister, is noticed November 2nd, 1889, and of Elder T. W. Brockbank from the *Star* office. February, 1890. The editorial writers from that time were Elders Walter Hoge, and George F. Phillips until Elder John E. Carlisle arrived April 14, 1890, and was assigned to the editorial department. Elder Phillips continued to provide editorials occasionally until his release June 28th. Elders Lorus Pratt, J. B. Fairbanks, and John Hafen arrived July 12, 1890. The latter two, artists, were appointed to labor in France. On September 19th, the arrival of Elder Edward H. Anderson, appointed to preside in the Scandinavian mission, is noted, and of James H. Anderson, appointed to labor in the London conference.

In the issue for September 29, 1890, President Teasdale issues his valedictory, in which he refers to the fact of his mission having lasted four years, welcomes his successor, Apostle Brigham Young, and expresses his appreciation of the labors of his associates:

> The excellent help we have had in the editorial department of the STAR by Elders B. H. Roberts, Thomas W. Brockbank, George F. Phillips, and John E. Carlisle, and in the business department by Elders Robert S. Campbell, Duncan M. McAllister, L. R. Thomas and Walter Hoge, and Mr. W. L. Davies, who has charge of the printing department, with others laboring in connection with them, have all aided materially in any success that we may have attained in our labors. The Presidents of the Conferences and District Presidents, who, with the local priesthood,

have labored with commendable zeal, have heartily entered into the spirit of the work, and given hundreds of thousands the opportunity of investigating and obeying the gospel. The distribution of over a million of tracts, the extensive sale of the Book of Mormon and the Voice of Warning, have been largely due to advertizing, and to the labors of the Elders in recommending these exponents of the ways of God to the people, and to the blessing of the Lord, to whom be the glory, that has rested upon all our labors.

In the same number the arrival of Apostle Brigham Young, with his wife and daughter Hattie, is announced.

(TO BE CONTINUED.)

A GLIMPSE OF THE SPIRIT WORLD.

O, where is the spirit land?
Is it far, in the starry sheen?
No, no, not so! it is close at hand
With only the veil between,—
The gossamer veil like a vapor pale,
That hangs o'er a shadowy river,
Where spirits are coming and going away,
Coming and going forever.

I see on the other side,
'Neath their beautiful, cloudless skies,
The hills and vales where, across the tide,
Are the mansions of Paradise.
And, gathering there, are the angels fair,
By the shores of the shadowy river,
Where spirits are going and coming away,
Coming and going forever.

This beautiful land so fair,
And the holy city of light,
Are ever and ever welcoming there
Our loved ones who pass from sight.
My loved ones I see are waiting for me,
Just over the shadowy river,
Where spirits are coming and going away,
Coming and going forever.

JOSEPH LONGKING TOWNSEND.

IN business, in home-life, in social intercourse, in politics, there is a success worth striving for, which is the attainment of the immediate object in view; but there is something far higher, far more valuable, far nobler. It is the purity of character, the elevation of purpose, the fidelity to principle, the faith in God, and the perseverance of effort which are of themselves the real success of life, that will shine through all the clouds of temporary failures.

THURSDAY, AUGUST 26, 1920.

EDITORIAL:

THE LAMBETH CONFERENCE.

WHAT is described, by the approving newspapers, as a great advance towards reunion, has been made by the conference of Anglican bishops, which concluded its five weeks session and issued its "Enclyclical Letter, with resolutions and reports," on the 14th of August. The labored result of this great assembly of two hundred and fifty-five bishops, presided over by the Archbishop of Canterbury, is fairly enough stated in the Encyclical letter and the resolutions. In their letter the bishops declare that the one idea of fellowship runs through all their work; that "the weakness of the church in the world to-day is not surprising when we consider how the bands of its own fellowship are loosened and broken." They say this truth had been slowly working into the consciousness of Christians before the war. "But the conflict between so-called Christian nations drove home the truth with the shock of a sudden awakening."

Then they announced this manifest truth that the terms of reunion must no longer depend upon the success with which they meet the claims and preserve the positions of two or more uniting communions, "but by their correspondence to the common ideal of the church as God would have it to be," and they say:

> Because our Church has spread over the world, and still more because we desire to enter into a world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic in truth and life.

With this generous proviso they proceed to formulate and bring forth the following narrow resolutions as embracing all the concessions possible for them to make, and prescribing the terms on which they might fellowship the ministry of non-episcopal churches:

> In view of the prospects and projects for reunion, the Conference approves the following counsel to the Bishops, clergy, and other members of the Anglican Communion:—
>
> (1). A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards the ideal of union, to preach in churches within his diocese, and to clergy of the diocese, to preach in the churches of such ministers;
>
> (2). The Bishops will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to

Communion the baptized but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme;

But the Conference cannot approve of general schemes of intercommunion or exchange of pulpits, or of the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained.

No doubt the Episcopal Church feels that this is a tremendous condescension and far-step towards a meeting with those nonconformists who, like them, feel the impotence of their churches to meet the need of the world, and who, perhaps, hope for greater success through a closer relationship and combine with the august, if spiritless, establishment which has hitherto disdainfully regarded them. It will be interesting to see how the Presbyterians and Baptists and Methodists and other evangelical churches will meet this tender of fellowship, which is not so far removed in sense and purpose, from the reputed reply of the Pope to the American Episcopal dignitaries, who sought him to learn the terms on which the Catholics would unite with the Protestant churches. The Pope said, in effect: "Yes, my children, you may come in." And they went straightway out farther than ever.

To the unbeliever in any of these ancient or so-called Christian churches the efforts to come into fellowship with each other can but be viewed with a tolerant hope that they may thereby get rid of some of their arrogance, self-sufficiency and the ridiculous non-essential ceremonies and empty forms which distinguish them, but stand in the way of real religion and which, of course, were and are unknown in the real Church of Christ.

The shortest and surest way for Christian churches to become united is for priests and people to repent of their sins and seek and obtain a revelation from on high, spoken by a prophet of God, without which the essential spirit of union is not and cannot be found among them.

J. F. W.

BOY SCOUTS' JAMBOREE.

THE assembling of Boy Scouts from twenty-six nations—the largest number from other nations coming from the United States, was a notable event July 25th to August 7th. They spent two weeks in London, showing all the world the quality of its very best boys—the hope of a better manhood than the world has ever seen.

"The Jamboree of all the Boy Scouts ended on Saturday night, August 7th, with a shout such as Olympia has never heard before. It was the shout of pure hero worship, for all the Wolf Cubs and all the fully-blooded Scouts, and all the more adult Rovers in all the world—so it seemed—were acclaiming their one and undisputed chief and founder, Sir Robert Baden-Powell.

"It was a remarkable and moving scene—the thousands of boys, with poles uplifted, hands waving, hats spinning in the air, and the man whom boyhood delighted to honor, now being carried through the crowd on the shoulders of four trusty leaders, now standing at the Royal box smilingly accepting an overture that seemed as if it would never end. But suddenly whistles blew and a miracle happened; the cheering died away, and the spirit rather than the discipline of the Scouts led to a quick re-forming of ranks in the arena. The Jamboree was over, but it is certain that its memories will live long and be carried far.

"The great shout followed an equally interesting ceremony, in which the Chief Scout of the world accepted his position and, after saluting a wondrous array of flags and two very charming young ladies enthroned as Britannia and Columbia, delivered a short but telling little speech. In one sentence he told the boys what the Great War had meant; in another, he told them what the Boy Scout movement could mean if they carried out their oath.

"'Will you do this?' he asked quietly, and the answer was a terrific 'Yes,' which should have prepared one for the scenes that followed, but did not.

"'God bless you and your work,' was the Chief Scout's concluding words, and somehow one felt that if everybody in the world was a Boy Scout the problems which are now encircling nations and distracting ministers would very soon evaporate.

"Earlier in the evening, Scouts in various stages of development had presented the entertainment, which had filled Olympia each afternoon and evening during the week. There can be no doubt that the Jamboree has been a great success. The sudden entrance of five hundred Wolf Cubs and their subsequent delivery of the thrice-uttered Great Howl—led by a solemn-looking bear, who, of course, was really some super-scout in disguise—was one of the best items on the program. The Colorado troop from America was another, and, what with the Indians and the lighting of fires with sticks, and the wonderful rock scenery, it was a production of which this country may well feel proud. But nothing quite equalled the Great Shout at the end—that was an unrehearsed climax, which, perhaps, only the Boy Scout movement could hope to produce."

The above report of the Jamboree and comment of the *Times* will be read with interest. But Latter-day Saints the world over will be most interested in the knowledge that one of their own number was chosen to direct and preserve the morale of all the scouts from America, as will be seen from the following personal in the *Improvement Era*:

"Elder Oscar A. Kirkham left Salt Lake City, June 27th, 1920, to accompany America's delegation of boy scouts to the international gathering in London, July 25 to August 7. The government

chartered the steamship *Pocahontas* for the accommodation of the delegates, which left New York July 4th, for England. The American scout delegation is headed by Charles F. Smith as director of activities and executive officer. Mr. Smith has for ten years been interested in scouting, and is head of the work at Teachers' College, Columbia University, New York. Others on the supervisory committee are scout commissioners from Denver and Knoxville, superintendent of the Culver Military Academy, superintendent of the Shenandoah Valley School for boys, and the assistant superintendent of schools at Pittsburg. Mr. Kirkham's official duties as morale officer is to keep up the spirit of the American scouts, including those from Hawaii and Cuba. Before sailing for Europe, June 28th, he wrote: 'The boys from California who are with us are splendid scouts. One little fellow, Sam, is a wonderful boy. His parents are dead. He is alive and able to do many worth-while things. His companion is a millionaire's son of San Francisco. This is one of the wonderful things in scouting.'"

No better choice of a Director of Morale could have been chosen than Elder Kirkham, who is a member of the General Board of the Y. M. M. I. A., and the chief scout-master in Utah.

J. F. W.

SOME THOUGHTS ON MAN'S DESTINY.

THE seventy-third Psalm depicts an experience of King David which perhaps most of us have passed through at some time or another of our lives. He tells us that it was a matter of considerable wonder to himself when he realized the fact that prosperity so often attended the ungodly in their affairs. Doubtless he had noticed, as we also can hardly fail to do, how frequently they seemed to enjoy an immunity from worldly troubles and at the same time to secure for themselves so many of the good things of life. He naturally compared their prosperity with the many trials and sorrows that had fallen to his own lot in endeavouring to live a life of acceptable service to God (about which we read so much in his Psalms), and all these facts appear to have so deep an impression upon his mind that he almost rushed to the conclusion that, if worldly prosperity was in itself the soul's longings, he had—as he himself expressed it—"vainly cleansed his heart and washed his hands in innocency" (verse 13).

Here we see the Psalmist seemingly on the very brink of a great fall, from which he was saved only, as he tells us, by entering into the sanctuary of God and there considering the latter end of the wicked, and reflecting upon the dangers that lay ahead of those who, while ensnared by the deceitfulness of riches and of pleasures, attempt to find their full and only happiness in worldly prosperity. There it was too that he found a correct solution of all his doubts and difficulties, and realized

the fact that the soul's only satisfying portion rested in the knowledge of God's peace and love in the heart, and not in the many allurements, enticements, attractions, honors, or pleasures of life; and it was not until then that David could truly look up and exclaim—"Whom have I in heaven but Thee, and there is none on earth that I desire but Thee. My flesh and my heart fainteth, but God is the strength of my heart and my portion for ever" (verses 25 and 26).

The Psalm is well worth a few minutes consideration, inasmuch as it presents to us the great question as to what that really is that can truly satisfy the highest and best aspirations of men's hearts in this life. Is it possible to suppose that worldly prosperity or pleasures can give the fullest satisfaction when we know that man must have far deeper and nobler wants than these? The question arises—What is man's destiny? Is it to eat and drink and enjoy himself while on earth, and then to cease altogether to exist as soon as bodily death overtakes him? Man cannot perish, for do we not read that when man's dead body (or as it is termed in scripture "the dust") returns to the earth as it was, his spirit (namely, his living self, his very "ego") returns to the God who gave it (Eccles. 12: 7).

It is well not to forget that for each of us the time must come when the power to enjoy earthly possessions will cease, when possibly health may break down, when one's hold on earthly things will relax, and when the dark shadows of death will begin to steal around. To what at such times as these can men turn for consolation and comfort? A writer has said that God has so framed us that the highest conception of our minds is God Himself, consequently nothing but God can really satisfy our deepest and truest instincts. Do not we all know something in this life of disappointments, sicknesses, marred hopes, frustrated plans, and broken promises, and then again is there not the solemn hour of our dissolution as already mentioned? Where then shall one turn for calm and peace in the hour of need if the soul has never made any attempt here to assert its nobility, but has allowed itself to shrink down to the low level of worldly-mindedness, sensuality, or selfishness? Why should we be so ready to come short of or to forego the greatest happiness of which man is capable, when it lays in our power to bring ourselves into line with a loving Father's great purpose, namely, to fit His children for a glorious exaltation that awaits all who, through obedience to the gospel plan, earnestly strive to lift themselves out of the low level of self-gratification and self-indulgence?

This article has not for its object, as some may perhaps suppose, any sort of denunciation at all of the many harmless recreations and pleasures of life that God has given to His children to enjoy, and which moreover assuredly seem to be very necessary to the well-being of mankind; but while contemplating man's

destiny, the very great folly of living merely for this world, it's riches and it's pleasures, and accounting them the "summum bonum" of life, forcibly strikes and appeals to one as it did to David, and like him too, we may realize that it is only by entering into the great purpose of a kind and wise Father, that we can really arrive at the true solution of all our many doubts and experiences, and find that satisfying portion that the soul of man needs and cries out for.

This satisfaction can never be found in the various attractions and pleasures of the world, simply because man has been created and framed for something far higher and nobler than the world can ever offer him. We daily pray that God's kingdom may come and His will be done on earth as it is done in heaven, and it is only when we heartily conjoin ourselves with the divine Love and Goodness around us, that we learn to do His will and can truly say with the Psalmist—"Whom have I in heaven but Thee, and there is none I desire beside Thee."

There is often so much in life that puzzles us just as it puzzled David, and we cannot always see the wisdom or even sometimes the justice of many of God's dealings in this world. We resemble little children who so often fail to comprehend the whys and wherefores of their parents' wishes, injunctions, or acts, but, like little children too, it is for us to look up, obey, and trust, till we attain to the knowledge that there is, and always has been, a good and satisfactory reason and a wise object in all those many incomprehensible experiences that may have so often baffled us throughout our earthly pilgrimage.

The poet Browning bids us look forward with confidence to their happy solution in that future when, according to the Apostle Paul, we shall see face to face and know even as we are known.

"Reap this life's success or failure! soon shall
Things be unperplexed,
And the right and wrong, now tangled, lie
Unravelled in the next."

R. M. B. T.

REASON IS GOD'S GIFT.

"COME now, let us reason together, saith the Lord: though your sins be as searlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1: 18).

And yet some people will tell you that reason and religion do not go together. Know this, that religion without it is plain ranting. Reason makes religion graceful and sensible; it is its virgin garb. The Latter-day Saints believe that true religion begins with a correct knowledge of the true principles of religion, and that this knowledge cannot be gained without a proper use of the reasoning powers.

Religion is greatly a matter of how we live; and if we live without using our reason we may soon find ourselves in an asylum for the mentally unfit. Why should we treat religion without using all our reasoning powers! "Let us reason together." We ask nothing greater of the world. If we can but get them to reason with God's word, then the "inspiration of the Almighty" will give them "understanding." "Understandest thou what thou readest," was asked the eunuch of old; in other words, Can you reason it out? If you have a religion which you cannot reason out, there is something wrong with your religion, or with you. Reason is God's supreme gift to you, use it, and your life will expand and you will gain a knowledge of God and of His gospel, without which knowledge you cannot, neither here nor hereafter, gain eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Come, let us reason together, and you will know what it is to "have life, and have it more abundantly."

Shelley, Idaho. AUBREY PARKER.

FROM THE MISSION FIELD.

Arrivals.—The following elders from Zion arrived on the steamship *Minnedosa*, August 15th, 1920, and were appointed to labor in the London conference: William H. Wilson, Hoytsville, Utah; Fred. R. Morgan, Randolph, Utah; Harold H. Jenson, Salt Lake City.

Outing.—July 24th, 1920, the Bradford and Halifax branches engaged two large charabancs for an outing, which was a complete success. The weather cleared up most beautifully for the day, and the saints enjoyed a happy time together. The route was through the prettiest part of Yorkshire: Bingley, Kighley, Skipton, Grassington, Bunsall, Bolton Abbey, and Ilkley.

Sunday-school Convention.—A Sunday-school convention was held in Thrift Hall, Grimsby, on Sunday, July 25th, 1920. Two sessions were held, Superintendent J. B. Watson presiding. Songs, recitations, dialogues, and readings were rendered by the Primary, Intermediate and Theological departments. The evening session was well attended, and great credit must be given to the children for the admirable way in which they rendered their parts. President J. F. Atterton spoke upon "The value of Sunday-school work."

Branch Conference.—Sunday, August 8th, 1920, the Brighton branch conference convened. President James Gunn McKay, Anna O. McKay, Elder Osmond C. Crowther and lady mission-

aries Emma Steele, Rose A. Rook, and May Grayston, of Brighton, were in attendance. Superintendent William J. Grayston conducted the Sunday-school session, and President Herbert J. Bingham the afternoon. The three lovely daughters of Superintendent Grayston are sailing for Salt Lake City on the 18th of August. They will be missed in the London conference, but will be greatly appreciated by their many friends in Zion. May Grayston was released as branch organist, and Daisy B. Laurie was set apart as organist, and Violet Grayston as assistant.

District Meeting.—A district meeting of the Hull branch was held July 25th, 1920. There were three sessions, at which President Gardham Stainton, and Elder Robert H. Summers of the Hull conference were present; and the Grimsby branch was represented by Elder J. R. Skipworth. President Thomas Wharram presided at the meetings. Morning session was devoted to priesthood work. Afternoon session, the following contributed to the program: Sister Edna May Norman, recitation; Miss Doris Hammond, recitation; a hymn was sung by the Young Peoples' Class, led by Sister M. Smith. Elder James M. Widdowson addressed the meeting. Elder J. R. Skipworth spoke words of encouragement to the children. President Stainton spoke upon the gospel of Jesus Christ as "The Pearl of Great Price." Evening session. Local authorities were presented by President Stainton. Elder R. H. Summers spoke upon "Church Organization," and urged the saints to read Church literature. President Stainton supported all that had been said and enlarged upon the same. Elder G. H. Norman spoke upon hope of a future life.

Re-organization.—Sunday, August 8th, President William J. Starkey was in Liverpool, to meet the saints of the Liverpool branch, which has been disorganized since President George Tofte left. Brother George Easter, acting president, was made president, with Joseph Falconer and Charles James as counselors. President Starkey addressed the meeting, giving valuable advice to the new officers and saints. All of the new officers asked for the faith of the members to support them, and assured the congregation that they will do all in their power to keep the branch up to its standard. President George Albert Smith expressed his joy at having such capable and experienced elders come as have lately arrived from Zion. Elders Thomas L. Redford and Wilford O. Woodruff occupied the remainder of the time, bearing their testimony to the truth of the gospel.

Saturday, August 15th, 1920, the Gateshead branch of the Newcastle conference was reorganized with the following officers: Albert E. C. Bank, president; Isaac Gray and Robert Graham, Jr., counselors; John Poulson, secretary; Percy W. Wilkinson, assistant. The Sunday-school: Robert Graham, superintendent; Grace

Brown and Ethel Lentell, assistants; Hannah Graham, secretary; Winifred McKinley, organist; Sisters Robinson, Grey and Stewart, teachers, Brothers Robert Graham, Sen., and Richard T. Jackson, teachers.

Socials.—The saints of the Burnley branch met Saturday, August 14th, 1920, to show their esteem for Brother Edwin Owens, his sister Emma and grandma Owens, who sailed for Zion on the *Victorian*, August 18th. They held a "Jacob's joint," and enjoyed an informal program conducted by Brother John Espley, whose ready wit, along with the cheerful response of those called to render parts made the evening pass quickly and most enjoyably. It is a high tribute to the faithfulness of these departing members that the number who assembled to honor them was one of the largest that has ever been in the Burnley hall.

The annual "Old Folks Day" of the London conference was celebrated July 23rd, 1920. A delicious hot dinner was served at six o'clock. Forty "Old Folks" were presented with a badge of honor. The time between the two meals was spent in the large hall. The "Old Folks" did their part on the program splendidly. The twelve elders recently arrived from Zion were all good entertainers; their music will be long remembered. Many of the "Old Folks" came a very long distance to attend; one sister was over eighty-five years of age, and yet rendered her part well. We are very proud of our "Old Folks," they are pillars of strength to the Church.

A farewell social was held in Glasgow, Thursday, August 12th, 1920, in honor of Sister Annie Hunter and family who are leaving for Zion, August 18th, 1920. The program consisted of songs and recitations, dances and games. During the proceedings Elder William Easton, conference president, on behalf of the saints of the Glasgow branch, presented Sister Hunter with a purse of money, and Sister Hunter thanked one and all for their kindness. Refreshments were served under the direction of Sister Jeannie Glass, president of the Relief Society.

CONTENTS:

The Millennial Star (XIV.) ... 545
Poetry: A Glimpse of the Spirit World 551
Editorials: The Lambeth Conference 552
Boy Scouts' Jamboree ... 553
Some Thoughts on Man's Destiny 555
Reason is God's Gift 557
From the Mission Field 558

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